



SOCIAL ACTION DIGEST

Pope John XXIII

THE ROLE OF WOMEN IN MODERN SOCIETY

Following is the complete text of an address made by His Holiness Pope John XXIII on September 6, 1961, at Castelgondolfo. In his talk, the Holy Father describes the work of women in the world as complementary to that of men. Subtitles added by S. A. DIGEST's editor.

Beloved sons and daughters! Having assembled in Rome for the course of studies promoted by the Catholic University of the Sacred Heart on the subject of "Women and Work," you wished a meeting with the Father.

We welcome with lively joy this filial homage whose meaning and thoughtfulness do not escape Us. It is the more welcome because it offers to Us the entirely paternal satisfaction of seeing together with the well-deserving organizers of the course, such a vast representation of the best qualified Catholic women's movements, that is, of the Union of Catholic Action Women and of the Italian Women's Center. Gladly, therefore, we welcome this occasion to address to you a word of exhortation and to express to you the interest and confidence which We place in your activity.

An Important and Timely Problem

First of all, We congratulate you for the spirit of brotherly understanding with which at this time you are studying a problem of such great importance and timeliness. Thus, placing in common the fruit of the experiences and of research carried out in several areas, you can better co-

ordinate action on a national level and reach beneficial results.

We said that you undertook the examination of a subject of great importance at the present time. In fact, the dynamic rhythm of technical and social evolution of the past 50 years has also had the effect of taking women out of the home and of placing them in direct contact with public life. Thus we see her working in factories, offices, in business and entering nearly all professions which were the field of life and action exclusively reserved to men.

We need not stop to consider if this state of things corresponds to the true ideal of women, or less still to let ourselves fall into complaints and accusations. It is, instead, the duty of Catholics to examine this fact and, in the light of Christian teachings, to draw those indications that may help mitigate the difficulties of the present-day condition of women and to avoid the dangers which are undoubtedly inherent in such a state of affairs.

Without going into details of this vast and complex problem, We shall limit ourselves to stress some points of basic importance for the correct orientation of your work.

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Equal Rights But Different Functions

In the first place, a woman's profession cannot be separated from the incontestable characteristics with which the Creator has stamped her. True that living conditions tend practically to introduce an almost absolute parity between man and woman. However, a parity of rights justly proclaimed, if it is to be acknowledged in everything which is proper to the human person and dignity, does not in any way imply a parity of functions. The Creator has given to woman gifts, inclinations and natural dispositions specifically her own, or in a degree different from men; this means that she has also been assigned particular tasks.

To fail to distinguish this diversity in the respective functions of man and women which complement each other, would be to go against nature and would result in debasing woman and in taking from her the true foundation of her dignity.

Woman's Maternal Vocation

We also like to recall that the aim to which the Creator wanted to ordain the entire being of woman is maternity. This maternal vocation is so basic and natural to her that it operates even when direct generation of the species does not occur. Thus if we are to offer to woman advantageous aid in the selection of work, in the preparation and improvement of her own talents, it is necessary that she find in the exercise of her profession a means to develop more and more a maternal spirit.

What contribution could she make were she enabled to use her valuable energies more advantageously particularly in the educational, welfare, religious and apostolic fields, and thus transform her profession into many forms of spiritual motherhood!

Today too the world has need of maternal sensibility, to prevent and dispel the atmosphere of violence and rudeness in which men are sometimes struggling.

The Needs of the Family

Lastly, it is always necessary to bear well in mind the particular needs of the family, which constitutes for women the main center of her activities and in which her presence is indispensable. Unfortunately, economic needs often force women to go out of the home to work.

No one could help but see how this dispersion of energies, this prolonged absence from the home, places woman in a position of not being able properly to perform her duties as wife and mother. As a result, there occurs a slackening of the family bonds and the home is no longer the welcoming, warm, restful nest where everyone readjusts his own life in the warmth of affection.

Precisely in order to restore the wife and mother to her own proper function in the domestic hearth, We, in the Encyclical "Mater et Magistra," like Our predecessors in memorable documents, also expressed Our solicitude in favor of a salary sufficient for the support of the worker and his family.

Social and Political Action

Beloved sons and daughters, modern social structures are still far from making it possible for woman, in the exercise of her profession, to realize the fullness of her personality and offer the contribution which society and the Church expect from her. Thus, there arises the urgent need to seek new solutions so as to achieve an order balance more suitable to the human and Christian dignity of women. Hence the need for Catholic women's forces to be aware of the duties incumbent upon them. These are no longer, as in the past, carried out in the restricted sphere of family life.

The progressive rise of woman to all responsibilities of associated life requires her active intervention on the social and political plane. Woman, no less than man, is needed for social progress, especially in all those fields that require tact, delicacy and maternal intuition.

Make yourselves therefore diligent executors of these sublime ideals, beloved sons and daughters, by word, by example, by action. Do not allow difficulties to overwhelm you. Continue indefatigably to enlighten consciences in the spirit of truth, justice and love.

In order that these wishes of ours may be fulfilled, and a renewed flame of zeal be kindled among the members of your associations, We, not without directing a pious and confident glance at the greatest Woman of God's creation, the holy and most sweet Mother of Jesus and our Mother, invoke upon each of you an abundance of divine favors, with the good omen of the paternal apostolic blessing which We impart to you from Our heart. (N.C.)

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"MATER ET MAGISTRA" (Christianity and Social Progress)

SOCIAL ACTION DIGEST, Vol. 4, No. 8

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VATICAN LETTER TO CANADIAN SOCIAL WEEK

VATICAN CITY, Oct. 16.—*Following is the complete text of the letter sent by Amleto Cardinal Cicognani, Vatican Secretary of State, to the Canadian Social Week at Halifax, Nova Scotia, on behalf of His Holiness Pope John XXIII. Addressed to Archbishop Joseph Berry of Halifax, host to the English-language section of the Social Week, the letter called for a reexamination of the relations between management and labor. Subtitles added by S. A. DIGEST's editor.*

The Holy Father has graciously entrusted me with the pleasant duty of conveying His paternal encouragement and prayerful good wishes to the most reverend Hierarchy and to the clergy, religious and faithful assembled in Halifax for the Canadian Social Week this year.

As His Holiness recently stated in the great encyclical "Mater et Magistra," far-reaching changes have taken place in this postwar period in the economic and social fields; and these changes have had their repercussion on the means of production, and hence upon the relations between workers and management.

Therefore, it is opportune today to reexamine these relations and reorganize them; but also that such reorganization be made according to the principles and criteria of justice and wisdom, such as have been developed in the Church's teaching, particularly in the documents of Popes Leo XIII (Rerum Novarum), Pius XI (Quadragesimo Anno), Pius XII (Pentecostal Message, 1941, and Christmas Message, 1942) and of Pope John XXIII (Mater et Magistra).

Productive processes must be determined in a rational way. Otherwise, they waste both human energy and the means of production. This constitutes an infraction of the laws of economy; it also disrupts the moral order, since it is not licit to waste riches uselessly.

Nevertheless, the indices of productivity and production cannot be taken as supreme criteria in the organization of productive processes; such indices must be pursued in accordance with the requirements of the moral order, safeguarding the human dignity of all persons engaged in production.

Principles and Criteria

It follows that in studying the processes of production, and in reorganizing the relations between workers and management, the following principles and criteria must be observed:

1. Working Conditions

Working conditions must be such as to safeguard the physical health of workers and their moral integrity. In other words, hygiene must be practiced, accidents and occupational diseases averted, working hours kept within reasonable limits, women and particularly married women and mothers treated with due regard, young people employed only when sufficiently mature and never for work that might compromise their natural development, and every danger to good morals or to religious feelings avoided.

In this regard, the rules laid down by Pope Leo XIII in "Rerum Novarum" are still timely,

and indeed have served as guides in the social legislation of those political communities most interested in human progress.

2. Wages and Salaries

Payment for work must not be completely left to the laws of the market place, nor fixed in an arbitrary manner. Rather it must be determined according to the principles of justice and equity, proposed by Pope Pius XI in "Quadragesimo Anno," and expounded in greater detail by the reigning Sovereign Pontiff in his recent encyclical "Mater et Magistra" in these words:

"Workers should be paid a wage which allows them to live a truly human life and to meet their family responsibilities with dignity; but it requires, too, that in the assessment of their remuneration attention be paid to their effective contribution to production and to the economic status of the enterprise; to the requirement of the common good of the respective political communities, especially with regard to the repercussions on the overall employment of the labor force in the entire country, as also to the requirements of the universal common good, that is, of the international communities of different nature and scope.

"It is clear that the standards of judgment set forth above are binding always and everywhere, but the degree according to which concrete cases are to be applied cannot be established without reference to the available wealth; wealth which can vary both in quantity and quality, which can, and in fact does, vary from country to country and within the same country from time to time."

(Editor's note: See the complete text of the encyclical "Mater et Magistra" in SOCIAL ACTION DIGEST, Sept. 1961, p. 5, right.)

It is also timely to bear in mind the following exhortation of His Holiness: "In many economies today, the medium and large enterprises often effect rapid and large productive developments by means of self-financing. In such cases We hold that the workers should acquire shares in the firms by which they are employed, especially when they earn no more than the minimum salary. In this matter, we must recall the principle explained by Our predecessor Pius XI in the encyclical 'Quadragesimo Anno,' 'it is totally false to ascribe to capital alone or to labor alone that which is obtained by the joint effort of the one and the other; and it is flagrantly unjust that either should deny the efficacy of the other and seize all the profits.'

"The demand of justice referred to can be satisfied in many ways suggested by experience. One of these, and among the most desirable, is to see to it that the workers participate in proper man-

ner and degree, in the ownership of the enterprise itself; since today more than in the times of Our predecessor, 'every effort, therefore, must be made that at least in the future only a just share of the fruits of production be permitted to accumulate in the hands of the wealthy, and an ample sufficiency be supplied to the workers.' " (Editor's note: See text of encyclical in S. A. DIGEST, Sept. 1961, p. 6, left.)

3. Social Security

It is, however, impossible to create an atmosphere of serenity in the organizations of production, unless the uneasiness of workingmen, arising from the uncertainty of their future, can be eliminated or reduced as far as possible.

This can be done by setting up effective systems of social insurance or social security, capable of protecting them in those events which either impair their working ability (accidents, illness, old age), increase their responsibilities (marriage, parenthood), or force them to involuntary idleness (unemployment).

"But social justice cannot be said to have been satisfied," affirms Pope Pius XI in the encyclical "Divini Redemptoris," "... as long as workingmen and their families ... cannot make suitable provision through public or private insurance for old age, for periods of illness and unemployment."

4. Social Services Provided by the Company

Even social services operated inside the enterprise itself can contribute efficaciously to the development of good relations between workers and management. To obtain this aim, however, it is essential that the social workers engaged should be competent, humane, and free from the pressure of interested parties.

5. Promotion

As far as possible, each worker should fill the post which best corresponds to his ability, his zeal and his merits. Promotion to higher posts inside the firm and salary increases, must be given with objective criteria which are equal for all and inspired by justice and equity.

6. Workers' Participation

Provided the principle of unity and efficiency of management is ensured, the desire of workingmen to participate actively in the life of the firm where they work is a legitimate one, and must be satisfied to the degree and in the manner permitted by the individual situation.

"We also hold as justifiable," declares the Holy Father in his encyclical "Mater et Magistra," "the desire of the employees to participate in the activity of the enterprises to which they belong as workers. It is not feasible to define the manner and degree of such participation. These depend on the specific conditions prevailing in every enterprise—conditions that can vary from one to another, and even within the one enterprise, and are frequently subject to quick and substantial changes.

"But We think it fitting to call attention to the fact that the problem of the participation of

the workers is an ever-present one, whether the enterprise be private or public. At any rate, every effort should be made to make the enterprise a community of persons in the activities and standing of all its members. This demands that the relations between the employers and directors on the one hand, and the employees on the other, be marked by appreciation, understanding, a loyal and active cooperation and devotion to the undertaking common to both, and that the work be considered and accomplished by all members of the enterprise, not merely as a source of income, but also as the fulfilment of a duty and the rendering of a service.

"This also means that the workers may have their say in and may make their contribution to, the efficient operation and development of the enterprise. Our predecessor, Pius XII, remarked that the economic and social function which every man aspires to fulfill demands that the carrying on of the activity of each one be not completely subjected to the will of others.

"A humane view of the enterprise ought undoubtedly to safeguard the authority and necessary efficiency of the unity of direction, but it must not reduce its daily coworkers to the level of simple and silent performers, without any possibility of bringing to bear their experience, remaining entirely passive in regard to decisions that regulate their activity." (Editor's note: See text of encyclical, S. A. DIGEST, Sept. 1961, p. 6, right.)

7. Automation

Finally, attention must be paid to the fact that, following upon the ever wider application of processes of automation, the means of production, particularly in certain sectors of industry and personal service, are subject to rapid and far-reaching changes. This in turn can have immediate negative repercussions upon the workingmen, especially insofar as the stability of their employment is concerned.

It is, therefore, a requirement of social justice that such application be made in such a way that the immediate negative results of automation should not be borne exclusively by the workers or by certain groups of workers. Rather, such negative results should weigh equally, or even more heavily, upon the investors of capital and, when appropriate, even upon all the members of the political community, since all, in the final analysis, benefit by such changes of automation. This can the more surely be obtained when the workers, through their unions and organizations, are present and have a voice in the implementation of processes of automation.

It is obvious that workers will be able to assume responsibilities in production processes when they are properly prepared to do so, that is, when they are professionally instructed and socially educated.

The schools can and must make their contribution to this; but an equally important contribution can be made by the workers themselves through the wise utilization of their free time; and appropriate institutions, promoted by com-

mon accord between workers and their organizations on the one hand, and management and direction on the other, can also contribute validly and usefully.

In this regard, the Pontiff's exhortation in "Mater et Magistra" should be borne in mind: "In social education, the associations and organizations of the lay apostolate play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal order. Indeed, many members of these associations can draw profit from their daily experiences to train themselves more completely and also to contribute to the social education of youth." (Editor's note: see text of encyclical, S. A. DIGEST, Sept. 1961, p. 14, right.)

With these thoughts taken from the teachings of the Holy Father and of his predecessors, the

participants in the Canadian Social Week will be aided in orienting their deliberations and motivating their discussions; His Holiness prays that Divine Providence may illuminate and guide them in their efforts to apply even more fully the Church's teaching in this important field.

As a pledge of copious heavenly graces, and as a further testimonial of his paternal benevolence, he lovingly imparts to Your Excellency, to the organizers, officers, lecturers and all those taking part in the meetings, his particular apostolic benediction.

With sentiments of high regard and cordial esteem, I remain,

Devotedly yours in Christ,

Amleto Cardinal Cicognani.

(N.C.W.C. News Service)

Ideas on Art

THE CATHOLIC DREAM WORLD

by Daniel Berrigan, S.J.

Condensed from the article "The Catholic Dream World and the Sacred Image," by Rev. Daniel Berrigan, S. J., in WORSHIP, August-September, 1961, pp. 549 ff. Reprinted with kind permission of the publisher. Subtitles added. WORSHIP, a review devoted to the liturgical apostolate, is published at the Liturgical Press, Collegeville, Minnesota. Subscription: \$4.00 a year.

Many good minds have been calling attention recently to tendencies in modern life which distract men from the realities of life itself. We are warned by analysts of our culture that the visual media are acting like giant dream-machines, churning out an unlimited quantum of fallacy, unreality and soporifics. The dangers inherent in the creation of this limitless dream world are ominous enough. Perhaps only another Orwell could picture their horrific triumph—the day when the dream had won out in a world inhabited by the fastidious, the fearful and the sterile.

The present article would like to suggest that the Catholic universe also has its sub-world of the dream, that the symptoms and stimulants of this dream are largely at hand, and that a crucial Catholic postulate is being variously endangered and weakened by the onset of the dream. I refer to the Catholic postulate which underpins our worship, our moral code, our hardy sense of time and eternity—I would call it simply the summons to our consciousness, bidding us search out and assimilate reality.

The world of religious art would seem to offer a good point of departure for a discussion of the Catholic dream world. The advantages of even a brief examination of Christian art history in this regard are apparent.

Art and Sense of Reality

Historically, the art of the Church has been, for rather extended periods of time, a prime shaper of the Catholic sense of reality. It invited believ-

ing men into a deepened sense of existence; it made use of certain noble, easily recognized figures, to remind the believer that his faith was a virile exigent summons into reality.

The mysteries which this art dealt with were the very opposite of a surrogate for reality. They were in fact reality at depth. Inviting men to contemplate certain pivotal events of his sacred history, they also invited him to continue these events in his own life. He was, in the strictest sense, to become what he contemplated.

Then, it was understood, this process of visual integration would have its logical flowering. The Christian would radiate in his world the holy energies which lay powerfully within the Christian mysteries and their expression—energies which awaited release through gnosis, worship and sacrificial love.

And this summons to man had its negative side, too. Sacred art forbade believers the detours, the ambiguities and the forbidden games of the pagans. It forbade men to veer off into the empyrean or the daydream. It set before them rather, a vision of life which God had joined, and which man was forbidden to cut asunder—a union of action and contemplation, of time and eternity, of flesh and spirit, of God and man.

The Basilica Apse

This view of life, dramatized in Church art, came to its focus in the art of the primitive basilica apse. In general, a rather large concave space of wall rose behind and above the altar, and

terminated in a great round arch. The central idea which determined the handling of this space was the reality of the Eucharist. But this was not all; dramatizing the Mass in art almost invariably meant that the sacrificing community was itself portrayed. So in this apse area there came into being powerful mosaics and frescoes, picturing the Church in triumph and the Church on earth. These images were conceived in fact as extensions of the Mass action.

The implication was clear. Christian life in this world honored whatever was humanly great. The bodies of men, their human vocations, the life of the mind, the creative instincts which expressed themselves in literary and scientific work—all of these moved upward from this world in rhythms strongly expressive of the Church's approval of life. The Christian attitude toward time and human life was courageously stated in sacred art, by men who had sensed these things powerfully and sensuously, and whose intuitions the Church guarded as the apple of her eye—that eye which has in it neither mote nor beam. Her clear eye saw in fact that the only true grounding for eternity was time and this world; and by placing the images of great men in her sanctuary, she was warning believers against the threat of the religious dream.

In its simplest terms, this dream might be called a separatist sense of eternity. The dream tempts believers to pass through this world with sterile hands and minds.

Christ's Blessing of Life

The early Church, drawing upon the rather recent presence of Christ among men, had sensed strongly the unitive achievement He had brought to pass. In Him, the Divine had blessed all stages and processes and forms of man's life. The Lord had come, not only to heal the rupture of sin, but to bless all those areas of life which even redeemed man is slow to call holy. The blessing of Christ lay on work and recreation and marriage, on the thought and love of man, on man's body and senses and passions. The blessing was cosmic; it deserved the name because it reached further and deeper into life than man's own hopes could carry him.

And it was this Figure of triumphant benediction that crowned the great social scene of the early apse. This Christ had brought the Church into being, and taken His seat at the right hand of the Father. He is the Christ of the theology of St. Paul and of St. John, the *Kyrios*, the Lord of history; He awaits tranquilly the hour when He will return to claim the universe.

But the Lord does not merely sit apart from man, and from the decisions which are shaping time. Even in eternity, He is mindful of man; He bears man's wounds in hand and feet and side. He is the great Priest of the heavenly liturgy.

Two qualities of this early image of Christ strike one as crucial in seeking an understanding of Christian life: the Christ of the primitive Christian imagination was adult, and He was victorious.

Christian Adulthood

Long before the ikon had reached the grandeur it was to know by the seventh century, the Church had pondered the evidence of St. Paul, telling who this Christ was. Mysteriously, Paul had linked an "age" of Christ to an "age" of Christians. He had spoken of a "full measure of the adulthood of Christ," and had gone on simply to identify it with the maturity of the believing Church.

Adulthood has been reached in human life when the person is in viable touch with reality. In the psychological and religious worlds, the adult moves spontaneously toward things as they are. And being in touch with reality, he finds sufficient reason to choose. He knows indeed that reality commands him to choose, that without choice his grasp on reality petrifies.

This image of the adult Christ raises a few questions central to life today. Religious psychology indicates that men do not enter easily into adulthood. They resist the deepening of consciousness, the loneliness, the sense of crisis implied in all growth. They tend, even in religious matters, to cling to "the things of a child." Along their religious journey they are tempted time and again to regress to childhood and its comforts and peace. And they tend to seek approval for their regressive urges in the religious images with which they surround themselves.

Many such images strike one as a massive resistance measure against the threat of maturity. They stress the childish, the comforting, the soft. Their lines and colors have little to do with austerity or decision. Rather, they bless man's childish quest for a religious ideal which is strictly out of this world.

They invite him to no real Christ, to no real neighbor, to no real sense of time or of this world. They allow no suspicion to reach man that Christianity is a matter of one's gifts—of one's deeds, even of one's blood. They are powerless to remind man that until a significant adult gift has been offered Christ under a mysterious Providence of time and the human community, a man may well be pious or upright, but he is not yet Christian.

Such images are powerless to lead the Christian into his adulthood. They lead him rather into a life that never was, on land or sea. And their childishness and the childishness they induce contrast sharply and ironically with the world in formation around the Christian. It is the real world, the only world man has. It is a world which calls out to the Christian and invites him; its voice is an adult one, a voice of pain and sorrow and sin. It is a world of crisis—in personal decision, in marriage, in neighborhoods, in the universe of man's thoughts. And in its whirlwind, the regressive can never be a source of decision or of trust. He can only be a victim or a tourist.

The Victorious Christ

A second great characteristic of the early ikons of Christ marked Him invariably as Victor. And this emphasis meant that the symbol of the cross, when it appeared at all, was absorbed in His triumph. All the literalness of the images we are

familiar with, their stress on the anatomical and the agonizing, is wholly absent.

Our sensibility is such that we believe much more readily in defeat than in triumph. So our acceptance of failure as a state of Christian normalcy is matter-of-course, and quite generally unexamined. We take failure as part of the Christian scheme of things, when in fact it often proceeds from simple cowardice and lack of effort. We do not expect on the other hand that Christians should succeed in important human enterprises, or that our Church should as a matter of course encourage and stimulate human greatness. We are content to leave human achievement to others, and to justify our poor showing in the name of theology or asceticism; we are too busied, we imply airily, about the one expedient thing.

And when a Catholic does come to eminence in some area of life, we are surprised, and even irritated. We speak as though he must have won his prize at the price of "pure" Christianity, by a compromise of the gospel. But if the truth were told, the only thing betrayed is that safe and vast mediocrity in which the flock of Christ huddles together in its fold, fed and ordered about and kept safe.

And our favorite image of Christ blesses this view of life. The image is generally garish, overly humanized and artistically worthless. The Christ it portrays is undergoing an agonizing death, or is already dead. The body is anatomically rendered, often with a tendency toward the feminine in color and line. In sum, it is an image of the death of a good man, and of nothing more. To speak plainly, it is a visual heresy.

The Death Image

Now if the believer centers Christian life around a death image, he refuses the data of history, the resolution of this tragic event in victory. Burying the believer in the past, the image may even induce in him an indifference or a positive hostility to his own time—the process in which

the risen Christ continues, age on age, to summon mankind to His presence.

Such a death image is also dissociated from the community. It tends to favor individual religious life and emotional fringe benefits. And when this individualism, rugged and soft at once, faces the public life of man, it tends lightheartedly to ignore the summons of Christian action. It can bear equably with injustice, poverty, segregation, the defacement of the image of Christ in the human family. And it can even dignify this coldness of heart with the name Christian detachment. It tends to live in the community of men under a sense of mental shrinking and duress, as though one's vocation to man were a punishment or a penance. From such lives indeed, the "faulty excellence" of the human is all but erased. Instead, one notes a denatured, hyperangelic sense of life, at the mercy of fear and reaction.

St. Paul had spoken abruptly of the crucial importance of the victory of Christ to the spirituality of the Christian. "If Christ is not risen," he said, "your faith is vain." One is compelled to wonder if Christ has risen over many Christian lives of today, and if not, whether their faith is not nearly vain. For faith without a sense of victory is almost literally a faith without hope. It is myopic and defeatist.

Christian Realism and Victory

But sacred art, if it is true to reality, grants man an entrance both into faith, and into human life. And it assures him that if he has the courage to accept the shape of reality, he will know a victory.

But Christian life, this art reminds the believer, is no less exigent for being assured its victory. It tests the fibre of man to the uttermost. It exposes him to the anguish of decision, the immanence of failure. But like the art which nourishes it, this life is assured of one incalculable advantage; it lives in the real world, it has grasped things as they are.

Training Program for Lay Missioners

The Association for International Development (AID), a U. S. lay missionary society, will begin a new three-months training program February 17, 1962. AID director James J. Lamb said applications are being accepted from qualified single men and from families who wish to serve the Church in developing areas of the world.

The training course, which will end next May, will offer full-time training in spiritual development, Catholic social teaching, sociology, world problems, and the role of the layman. It will be conducted at AID headquarters in Paterson, N. J. Some graduates will receive further specialized training in

languages and cultural studies at special institutes in Cuernavaca, Mexico, and elsewhere.

Applications are sought from laymen aged 21 to 45 who have formal training and experience in social work, economics, sociology, teacher training, teaching, agriculture, credit unions, cooperatives, housing and community development. The society now has members serving in Mexico, Chile, Colombia, South Africa, India, Malaya and South Korea.

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